Lutheran Herald

October 29, 1957

Volume XLI . . . NUMBER 44

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Pastor, preacher, theologian, friend . . .

(See inside cover)

Portrait of a Pastor

Pastor, preacher, theologian, friend. . . .

He wears many hats. Under each lives the same man, witnessing to a vital faith:

a faith that holds religion to be an integral part of each day's activity, which must be expressed in various ways: daily as a relationship between an individual and his God, regularly as a brother, through corporate worship;

a faith that must begin inwardly between man and his God and, having been established here, must then reach out to brothers in the faith everywhere;

a joyous faith that echoes the Good News to all people;

a faith that shines through, with words or without them;

a very human faith that knows it can remain steadfast only when it has met doubts fearfully and, through grace, has overcome them;

a humble faith that knows it must be renewed daily;

a faith for the here and now, but also for heaven;

a courageous faith which faces squarely the problems of today, drawing counsel freely from the past, cognizant of the dangers in the present, yet confident of ultimate victory;

a sharing faith that recognizes the needs and problems of others even before those of self;

a compassionate faith which lives the Biblical injunction, "Whatsoever ye have done unto the least of these my brethren, ye have done it unto me";

an awestruck faith which recognizes that it exists as a pure gift, not from personal accomplishment;

a triumphant faith, which speaks of heaven with true immediacy;

a faith I strive to have, which all may gain through grace.

Human, hearty, humorous, and humble—but above all faithful.

In this issue

Portrait of a Pastor 10
He wears many hats. Under each lives the same man, witnessing to a vital faith.

The Migrant Speaks 10
Thelma Tollefson writes out of her experience as field worker for the Intercultural Outreach Department of the National Lutheran Council's Division of American Missions. For the past two summers, the National Lutheran Council has assisted the congregations in the Red River Valley in their ministry to the migrants.

This Is the World Council 10
The story of how the World Council of Churches was formed out of world movements for Faith and Order and for Life and Work.

Editorial 1

For the Family Altar 1

The Church in Today's World 1
Church of India 10 years old

Among Lutherans 1
Withdraw from Long Range Parish Education Venture

Within the ELC 1
New Seminary Professor

Parish Conservation Service 1

Lutheran Herald

O. G. MALMIN, Editor
WILLIAM H. GENTZ, Associate Ed
CARMEN MITCHELL: Managing E
MELVA ROREM: Assistant Editor

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn sota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulatio Manager. Subscription price, United States and Canada, per year $3.00. Entere as second class matter January 14, 1931, at the post office at Minneapolis, Min nesota, under the act of March 3, 1879. Printed in the United States of Americ by Augsburg Publishing House, Minneapolis 15, Minnesota.

Of all the forgotten people,
think we are the forgottenest . . .

The Migrant Speaks

By Thelma Tollefson

Of all the forgotten people, I think we are the forgottenest." And it does not seem to matter whether we are Negroes, Indians, Puerto Ricans, Orientals, Mexicans, Texans, Oklahomans, or any one else. As we annually move across the country, 2,000,000 or more common folk, we receive about as much recognition in many places as a cloud which casts its shadow over the community and is gone.

Aren't you a bit unfair? you say. Have you overlooked the many friendly farmers and farmer's wives, the excellent services of the National Council of Churches, the missionaries who follow you from place to place and bring cheer and comfort to your lonely lives?

Forgive me. We are not unappreciative of any of the agencies or individuals who are doing so much to ease our silent suffering. But we are thinking of two different things entirely.

Our eyes are on the families for whom we labor—the community as a whole; the people who regularly attend the churches which dot the landscape where we work; the men, women, and children who say they love God whom they have not seen, when they do not always show their love for us whom they see from year to year.

Maybe if I give you an example, you will understand what I mean. I have asked many of my fellow laborers, "Of all the states in which you have lived, where do you feel most at home?"

Over and over their answer has been, "Minnesota and North Dakota." And, to be honest, they have not always given that preference.

You see, the Lutheran churches in the Red River Valley are turning over a new leaf so far as their attitude to us is concerned. You know, of course, that we Texans (plus a few Mexicans) swarm into the Valley by the thousands summer after summer. It takes man-power to thin and weed 87,000 acres of sugar beets and to help with the harvesting of onions and potatoes. Anyway, the saying has been, "They are all Spanish-speaking. They are all Roman Catholic. They would not come to a Lutheran church if they were invited."

Recently there has been a discovery or two in this area of human relations. More than 50% of us can speak two languages. According to a Roman Catholic priest who knows what he is talking about, only about 25% are practicing that religion. The rest are either Protestant or completely unchurched. In my case, for instance, I have not been to Confession or Communion for over ten years.

It took these well-meaning people quite a long time to make these discoveries. Once their thinking was set straight, they went to work. Why, when we returned this summer, what should we see on our doors but a large placard with a long list of Lutheran churches at the bottom and a big, big *Bienvenidos* at the top. (That's *welcome* in Spanish.) The verse between spoke of Love, Christ, Church, Blessing, Faith. It gave us

such a comfortable feeling—a sense of really belonging.

Oh, don't take too much for granted. We didn't all "bite." Suppose they didn't mean it? Suppose they had an ax to grind. Suppose our clothes did not measure up to their standards of church dress. And, after all, what was the Lutheran Church like? What opportunities had we had to become acquainted with the churches whose doors had so long been closed?

Little by little these suspicions and fears began to disappear in the minds of some of us. Pastors and members of these churches came to visit us. They brought invitations, Christian literature for ourselves and our children, and even clothes if we needed them. We did not care whether they spoke English or Spanish. No interpreter was needed to understand the language of love. As these casual associations continued, we overcame our prejudices toward them just like they overcame their prejudices toward us.

Many of us grown-ups were very hesitant, even after all this, to accept their kind invitations. Now and then we did visit morning services. More often we attended Spanish services which were conducted in various churches by one of their missionaries. Twice a week we listened to Gospel broadcasts provided just for us.

But the vacation Bible school really did the trick. These churches left no stone unturned to bring the Gospel to our children. Volunteer teachers helped with the instruction. Luther Leaguers assisted on the playground. Women who loved to bake and serve brought morning snacks for everybody. And cars scurried in all directions day after day to provide transportation for all whose parents had to be in the fields early a late.

We felt as if we, too, were going to school. T children could hardly wait to tell us their Bible stor and recite their memory verses. Prayers, for the fi time, were prayed at the table. Pictures, mottoes a little handmade articles brightened up the walls of o humble homes. And when the invitations came inviti *all of us* to come to the closing program we sat up a took notice. And it was in the big church in town.

What a crowd! Texas had really turned out. So h the home town people. It was an eventful evenin An evening that can best be described in the words a song sung by the children:

In Christ, there is no East nor West,
In Him, no South nor North.
But one great fellowship of love
Throughout the whole wide earth.

As I chatted with one of my new-found friends ov a cup of coffee after the program, I wondered. Wh makes me feel so warmed and wanted? Is it the c of coffee or the Christian concern of this church a these church people?

Much too soon we will be in areas again where are the "forgotten people." Thanks to the Luther churches of the Valley, many of us, even under th circumstances, can rest our hope in Him who sa "I am with you always."

The vacation Bible school really did the trick. The churches left no stone unturned to bring the Gospel to the children. At left is Pastor C. F. Savereide of Hillsboro, N. Dak., with one of his daily carloads of migrant children

This Is the World Council

E. Clifford Nelson
Luther Theological Seminary

Since the early years of this century certain cities and dates have been linked together as marking significant events in the history of modern Christianity. "Edinburgh, 1910," "Eisenach, 1923," "Stockholm, 1925," "Lausanne, 1927," "Oxford, 1937," "Lund, 1947," "Amsterdam, 1948," "Hannover, 1952," "Evanston, 1954," "Minneapolis, 1957" —all of these, and others too, spell "the ecumenical movement."

What these cities and dates mean is that during the past fifty years Christendom has witnessed world assemblies which were marked by reverent deliberations on the subject of unity and earnest strivings to overcome the causes of disunity. This articulation of a yearning for living contact between the Churches is what we call the "ecumenical movement," a Christian phenomenon acclaimed by the late Archbishop William Temple of England as "the great new fact of our era." And William Temple's opinion should not be shrugged off as that of a professional "ecumaniac." He was a sober, intelligent, and devout churchman and theologian who spoke from "inside" the ecumenical movement of which he was one of the key personalities until his death in 1944.

From his place of leadership he judged the ecumenical movement as the "great new fact," and the ecclesiastical events of recent years have yielded nothing which would compel historians to criticize Temple's statement as a rash and immature judgment. Rather, here was a wise and prophetic reading of contemporary church history.

The World Council of Churches, having emerged from inter-church conferences in Europe just before and immediately after World War I, is one of the main fruits of this "ecumenical movement." In 1910, a world conference at Edinburgh brought representatives of the foreign mission enterprise together to face the common problems of World-wide evangelization. Edinburgh produced three movements toward Christian unity: (1) the International Missionary Council [another article in this series will deal with the WCC as an outgrowth of World Missions]; (2) the Conference on Faith and Order, and (3) the Universal Christian Conference on Life and Work. The last two concern us here because the Constitution of the World Council of Churches says the first function of the WCC is "to carry on the work of the two world movements for Faith and Order and for Life and Work."

Faith and Order

The Conference on Faith and Order was conceived in the mind of Charles H. Brent, missionary bishop of the Episcopal Church, while attending the Edinburgh meeting. Ought it not be possible, he asked himself, for representatives of the Churches to come together to consider the faith they hold in common and to face frankly and openly the deep differences which divide them?

After the smoke of World War I had vanished plans were made to hold the first Faith and Order Conference. In August, 1927, at Lausanne, Switzerland, representatives of all the major Churches, except Rome, heard Bishop Brent say: "In our hearts most of us are devotees of the cult of the incomplete sectarianism. The Christ in one church often categorically denies the Christ in a neighboring church. It would be ludicrous were it not tragic . . ." One result of Lausanne was the discovery that the things which they held in common were even greater than they dared believe.

St. Giles Cathedral in Edinburgh (1937) was the site of the Second World Conference on Faith and Order. Many of the delegates who had come to Lausanne as strangers met at Edinburgh as friends. At once there was an atmosphere conducive to frank discussion. Some of the questions faced were: Why do we understand and use the Sacraments so differently? What really is the Church? What is meant by the common and oft-used phrase "the grace of our Lord Jesus Christ"?

Under the capable chairmanship of William Temple, the Conference produced excellent studies on the Doctrine of Grace, the Ministry, and the Sacraments. One of the weaknesses of Edinburgh was the absence of a full complement of Lutheran theologians. Although fine Swedish contributions were made by men like Aulen and Nygren, the Lutheran genius for doctrinal discussion was limited by the absence of the leading German Lutheran theologian.

After the World Council was formed, Faith and Order continued as a Commission of the Council. As such it called the Third Conference on Faith and Order at Lund, Sweden, in 1952, which produced reports on Worship, the Nature of the Church, and Intercommunion. Lund is to be remembered for several things:

(1) It was at Lund that the "new way" to Christian

unity was set before the Churches by Bishop Nygren, namely, the Christological approach rather than the ecclesiological. Actually this was the source of the theme for the Minneapolis LWF Assembly.

(2) It was at Lund that the phrase "non-theological factors" was started on its road to near-canonization by the ecumenical world.

But this is getting beyond our story. However, before leaving Faith and Order, the place of this movement in the whole context of the World Council should be seen as highly significant for the future of the ecumenical movement. In the first place, it emphasizes the importance of theology and biblical foundations in the search for Christian unity. In the second place, it does not see its function as that of promoting schemes for reunion or of endorsing disputed doctrinal questions as its opinion. The reason for this is that the purpose of Faith and Order has been to draw all Churches into ecumenical conversation, and therefore it must never cause any Church to feel that it must remain outside the conversation lest it be trapped into endorsing something contrary to its own convictions.

Life and Work

Although the idea of Faith and Order was conceived before that of Life and Work, the latter began to function earlier. The Life and Work movement arose directly from the exigencies of the First World War and had its source in a passion for a united approach to the problem of world peace and social justice. The pressures of the recent war impressed Christian leaders with the urgent need for common action by the Churches without waiting for a solution of the theological differences which divided them. Many of the same churchmen and theologians were in both movements, but were conscious of their distinctive missions—at least, in the beginnings. Consequently, Life and Work went forward by itself, holding two world conferences (1925 and 1937) before it was taken up into the World Council.

For more than six years, beginning in 1919, Archbishop Nathan Söderblom of Sweden and a group of Christian leaders worked in preparation for what was to be an epoch-making ecumenical conference in 1925. Storkyrkan, the Stockholm Cathedral, was the place of worship for the Universal Christian Conference on Life and Work. Söderblom, its chairman, was a brilliant scholar, a remarkable linguist, and an eloquent speaker. As a young man he had been profoundly influenced by Dwight L. Moody, the American evangelist, and ever after was grateful for Moody's emphasis on personal piety and evangelism. The story is told about the archbishop that one day a zealous layman asked him, "Are you saved?" To this he replied, "Thank you for asking me that question. Since I became archbishop, nobody has shown any interest in the state of my soul."

At Stockholm a thousand delegates from thirty-se countries sought to "concentrate the mind of Christ dom on the mind of Christ as revealed in the Gos toward those great social, industrial, and internatio questions which are so acutely urgent in our civili tion."

By the early thirties the Great Depression had co and with it there had appeared the fearful threat of totalitarian state. The problem of religious freed was immediately to the fore as news trickled out Nazi Germany that Christians and Jews were be persecuted. It was with good reason that the sec meeting of Life and Work (Oxford, 1937), discus the theme, "Church, Community, and State."

The World Council Is Formed

It was not by accident that both Faith and Order Life and Work met during the same summer in Brit Leaders who had been active in both movements reali that they were dependent upon each other, and so w soon asking the question, "Why not unite the two mo ments?" Consequently there was placed before b conferences, Edinburgh and Oxford, a proposal t the two be merged in the formation of a World Cou of Churches which should carry on the ecumenical t

Each conference appointed seven members for Joint Committee of Fourteen, which, together with advisory committee, met at Utrecht, Holland, in 1 and drafted the constitution for the World Council Churches. A Provisional Committee was charged w the responsibility of planning the First Assembly of WCC for 1941. Chairman was Archbishop Temple the general secretary was Dr. W. A. Visser't Ho Three centers of activity were named: London, N York, and Geneva, where Visser't Hooft set up international office.

The story from here on is well known. The broke out in 1939. The WCC began functioning "p visionally," and plunged its staff into emergency w time services. When the war was finally over in 1 the WCC, along with other voluntary agencies, st ready to meet the mammoth task of reconstruct Meanwhile, the decision was reached to hold the w postponed First Assembly at Amsterdam. On August 1948, the "provisional" character of the WCC en as delegates adopted a resolution officially bringing Council into existence.

Most of world Lutheranism is found among member Churches of the WCC. The following An ican Lutheran groups accepted membership at Ams dam: The ULCA, the ALC, the Augustana Synod, UELC, and the AELC. The issue of membership been hotly debated and decisively rejected in 1948 the conventions of the ELC and the LFC. During

(Continued on page

Editorial...

Since We Are Members

Some months ago one of our readers wrote us as follows: "My purpose in writing to you springs from the fact that HERALD pages have been conspicuous in avoiding information concerning the ongoing program of the World Council of Churches. Whatever I learn of committee activity and reports from the WCC comes to me via *The Christian Century*. I have the feeling that my own church paper should be active in interpreting the news of the day. Even though we may not officially have been welcomed into membership in the WCC, the fact that we voted so overwhelmingly to apply for membership seems to make the affairs of the WCC significant to us all."

Our correspondent has a point of which the editor and his staff are acutely aware. Already before the turn of the year, we discussed this subject at repeated staff meetings. Our reasoning was exactly that of the letter from which we have quoted. At its 1956 Biennial Convention, the ELC voted to seek membership in the World Council of Churches and instructed the Church Council to implement the resolution by taking all necessary steps to insure our membership.

The action of the Church was taken in good faith. The meaning of the convention was perfectly clear: The Evangelical Lutheran Church now desires membership in the World Council of Churches, in the same way that it holds membership in the Lutheran World Federation and the National Lutheran Council. The convention, and the convention alone, has authority to seek such membership. In every case it has been by a definite vote of a convention that membership has been secured.

The World Council of Churches, on its part, had every right to believe that our application was made in good faith. And we have been accepted into membership in good faith. This is not a "trial membership" or a "provisional membership." We are full-fledged members and will continue to be such unless the Church at a future convention decides otherwise.

In spite of this, the staff delayed publication of specific articles on the WCC. For one thing, we wanted to be quite sure in our own minds just what would be most useful. Also, we wanted to secure competent writers.

In this issue, however, we begin the publication of a series of occasional articles on the WCC. Articles will be published as they are received. In every instance they will be on subjects assigned by the editors; in every case they are being written by men who know their subject intimately.

The purpose of the series is to *inform,* not to argue. We have asked the writers to keep the point of view clear that they are writing for the benefit of a Church which has just entered upon membership and wants to be informed. Therefore, it is information which is needed. The first article is historical in character. Later, we shall have an article about Foreign Missions in relation to the WCC. We shall have one article on the structure and operational program of the Council. And we shall have one on the dangers which confront the Council and how they must be guarded against.

It is our earnest hope that these articles may make a beginning at supplying the sort of information and interpretation which our correspondent requests. We do not intend to let articles about the WCC crowd out other matters. We shall do our very best to maintain a sensible balance.

This Is the World Council

(Continued from page 1026)

intervening years the climate of opinion in the ELC altered, and it too in 1956 voted to join.

It should be noted here that perhaps none of the American Lutherans would today be members of the WCC but for a decisive action taken back in 1946 by the Executive Committee of the Lutheran World Convention meeting in Uppsala, Sweden. All American Lutherans in 1945-1946 were seriously hesitant about the projected World Council. The reason lay in the scheme of representation which had been written into the provisional constitution of the WCC.

According to it, seats at the Assembly and in the Central Committee were to be assigned on a *geographical* rather than a *confessional* basis. That is, confessional differences seemed to be ignored or at least slurred over. At the suggestion of President Franklin Clark Fry of the ULCA, the American Lutheran church leaders covenanted together in 1945 to seek membership in the WCC only on the condition that geography give way to confessionalism as the criterion for assigning seats. Although the Lutheran Churches of Scandinavia did not immediately see the cruciality of this problem, they yielded to the plea of the American Lutherans at Uppsala in 1946. However, this was no tongue-in-the-cheek acceptance, as the words of Archbishop Eidem of Sweden indicated: "This is not just a gesture of compliance. We agreed because it is right and expedient!"

For the Family Altar

J. R. Hester

TOWARD THE TWENTY-FIRST SUNDAY AFTER TRINITY

The Epistle: Romans 11:13-24

The Gospel: Matthew 16:

Monday, November 4
PUT UP GOD'S DEFENSE

Read Ephesians 6:10-17

Therefore take the whole armor of God, that you may be able to stand in the evil day, and having done all, to stand.

If a person is not interested in the things of God, he is hardly aware of the enemies Paul is speaking of in this passage. Perhaps it is better to say he is not aware of them at all because he is on friendly terms with the enemies of God. But if a person has been led by the Spirit to the cross of Christ and knows what is in the balance, he spends his days deeply aware of the warfare going on to get his soul away from God.

What is the defense against these powers of darkness? Is the child of God expected to raise his own fists against them and destroy them? He is expected to raise his fists, but he is not left to "do what he can with his puny strength." He has resources to call upon. He can be "strong in the Lord and in the strength of his might." He can "put on the whole armor of God." And when he puts up God's defenses he is safe.

✚ ✚ ✚

Tuesday, November 5
LEAVE IT WITH GOD

Read John 4:46-53

The man believed the word that Jesus spoke to him and went his way.

Here was a man whose son was very sick and believed that Jesus could heal him. So he found Jesus and begged him to come to his home and take care of his son. It was natural that he should think that Jesus had to come to his house to do the miracle, and it is to his credit that he accepted the word of Jesus when he was told to go home and that his son would live. Having brought his request to God, he left it with Him.

And that is what we are invited to do. All our burdens, our troubles, our needs are of interest to God, and we are invited to bring our requests to Him. And having done so we are to leave them with Him. There is the temptation to think it must be done thus and so; God must "come to our house" to perform the miracle; He must do it now; He must carry out our plans the way we have outlined them.

Let your requests be made known unto God then leave them with Him.

✚ ✚ ✚

Wednesday, November 6
THE RIGHT PRIDE

Read Romans 11:17-24

So do not become proud, but stand[ ] awe.

Paul was telling the Gentiles that Gospel was brought to them because Jews had turned it down. In a real s[ ] they were fortunate. They were saved because they had asked for it but bec[ ] God brought salvation to them. A[ ] branch on the "olive tree" they wer[ ] "wild branch," grafted on in the p[ ] where the "natural" branch had been t[ ] off.

Christians never strut their favor[ ] position as though they are among th[ ] who are "smart enough" to be in o[ ] good thing. How well they know that i[ ] by grace alone that they have been to have faith, and are saved and privile[ ] to be of service to God and man.

If they have any pride at all it[ ] pride in the Kingdom and what it sta[ ] for. Their pride is in the Lord and[ ] His strength. It is never in what t[ ] themselves are or do. Not "see what I do as a Christian," but "behold w[ ] manner of love God has bestowed."

✚ ✚ ✚

Thursday, November 7
THE RIGHT START

Read Matthew 18:15-20

"If your brother sins against you, go and tell him his fault, between you and him alone."

Very often in taking care of the trouble that arises between people it is necessary to put an end to it by getting at it with the right start. If, for instance, someone does you a wrong, you may nurse that wrong so that it festers and finally breaks out in terms of "getting even." This is not the answer Christ has suggested.

"Go and tell him his fault." This is not merely to remind him that he has hurt your feelings or done you damage, as one would do in the spirit of "telling him off." The purpose is to be frank and open about it, and to discuss it with the idea in mind that forgiveness will be offered.

The right start is important but it is not easy. Our human nature doesn't want to go along with the ideas that sanctification breeds. But these are the ideas we must put to work in our relationships with one another. Love, and love alone, offers the right start and the right ending.

✚ ✚ ✚

Friday, November 8
INSIDE INFORMATION

Read Colossians 2:1-3

To have all the riches of assured understanding and the knowledge of God's mystery.

Paul had this special, this inside information, and it was his desire that many others should have it also.

Inside information? Is that something that a few have managed to get hold of and are trying to keep to themselves, or at best, passing it on to a select few? No; this inside information is an "assured understanding and the knowledge of God's mystery." It is a knowing for sure what cannot be seen. It is faith that satisfies because the Spirit has given it the power so to do.

Do we wish to keep it to a select few? Indeed not! Paul said that he was striving to see that others would share in this same assurance. And to the whole Church, the ambition has been to bring the Word to men everywhere that they may come into the knowledge of the truth.

If you have this knowledge are you helping to pass it on?

✚ ✚ ✚

Saturday, November 9
IF HE LISTENED . . .

Read Luke 18:1-8

"And will not God vindicate his el[ ] who cry to him day and night?"

According to the parable Jesus t[ ] about the woman who pestered the ju[ ] until he answered her request, and only reason he did so was because he [ ] tired of her constant pressure on him[ ] do something about her case. He was sort of a man who "neither feared G[ ] nor regarded man." But he answered woman's request.

The simple lesson is this: If he something about it, God most certai[ ] will do something about your particu[ ] need. But God answers for reasons entir[ ] unselfish. He answers out of love.

This does not do away with the need[ ] keep on praying. One request may not[ ] enough to demonstrate faith. When we[ ] praying for the same thing for the fi[ ] time, or the tenth, then we begin to sh[ ] that we mean business and truly beli[ ] that God can bring the answer we se[ ]

Pray! And do so knowing full well t[ ] He who hears you is God the Father.

The CHURCH *in Today's World*

Church Becomes Interracial

Capitol Christian Church at Phoenix, Ariz., becomes interracial. The 400-member congregation, with only 14 dissenting votes, approved an amendment to its constitution specifying that "any person, regardless of race or nationality, may become a member."

Heretofore, the constitution stated only "any person may become a member."

Capitol is the first large Protestant congregation in this area to make a public statement approving interracial membership, according to the Phoenix Council of Churches.

The Rev. W. R. Tucker, pastor, said the church is located in an area that is rapidly becoming interracial, "and the congregation realized they must stay and serve the community or move elsewhere."

He said the church will undertake an "aggressive program of evangelism to win all people to Christ, regardless of race or nationality."

The integration plan involves an expansion program to include "planned recreation, day nursery, cooking and sewing classes, and various other activities." Mr. Tucker said.

Aid Mutilated Negro

White and Negro Protestant ministers of Birmingham, Ala., have organized a "Conscience Fund" to provide financial aid to a 34-year-old Negro house painter who was brutally mutilated by six masked Klansmen.

The clergymen are members of the interracial Birmingham Brotherhood of Clergy formed last June. Members include Presbyterians, Episcopalians, Methodists, Lutherans, Congregationalists, and Disciples of Christ.

Victim of the unprovoked attack was Judge Aaron. He was abducted by Klansmen and taken to a Klan headquarters where he was emasculated. Later he was carried to a desolate area and left unconscious and bleeding.

Six Klansmen arrested and charged with the Negro's mutilation were released on bail of $5,000 each. It is expected they will be tried in January.

According to Birmingham police, the Klansmen's sole purpose was to find any Negro and castrate and send him to the Rev. F. L. Shuttleworth, a Negro integration leader here. The police said a message was to have been included saying "this would happen to any Negro sending his child to a white school."

Mr. Shuttlesworth is among a group of Negro parents who have asked that their children be permitted to attend the city's white schools.

Youth Work for Others

About 150,000 members of the Pilgrim Fellowship, youth organization of the Congregational Christian Churches, are expected to engage in odd jobs across the country on Sat., Oct. 19, in their tenth annual "Work Day for Christ."

They will work as volunteers to raise funds for hospitals, schools, and other places of need supported by the denomination's Christian World Mission.

The industrious young people, ranging in age from 12 to 24, will spend the day raking leaves, cleaning cellars, putting up storm windows, painting fences, clerking in stores, husking corn, and performing hundreds of other tasks.

The day will begin with prayer and end with a dedication of the money raised. Last year the youths raised nearly $50,000 and two years ago about $40,000.

In the first years, less than $7,000 was raised annually, but this rose to $16,000 in 1953 and $28,000 in 1954.

The "Work Day for Christ" idea was conceived in 1948 by John Kaufman, then a teen-ager of Grinnell, Ia., at an Iowa church conference.

Chaplain for Alcoholics

Appointment of a chaplain who will devote full time to helping alcoholics was announced in Minneapolis by the Lutheran Welfare Society of Minnesota.

He is the Rev. John E. Keller, 33, an American Lutheran minister who has spent the past two years working among alcoholics at the Willmar, Minn., state hospital.

Stationed at Lutheran Welfare headquarters, Pastor Keller will be available for direct counseling with alcoholics or their families. He also will help pastors who seek consultation about alcoholics in their congregations, and address clergy conferences and institutes.

He is believed to be the first Lutheran pastor in this country to devote exclusive attention to alcoholism.

Pastor Keller said there has been much misunderstanding in the Church about the real nature of the problem of alcoholics.

"The need for the alcoholic is not to be preached at or lectured to or told to use his will power," he said. "He needs an atmosphere of understanding and acceptance of himself and the nature of his problem in which he can come to understand the sickness aspect of alcoholism."

Help Typhoon Victims

Lutheran World Relief has forwarded an emergency grant of $5,000 to Hong Kong for use in aiding victims of the typhoon "Gloria" which struck the British Crown Colony last September 23.

The funds were sent in answer to an urgent request for aid forwarded to LWR offices by the Rev. Ludwig Stumpf, senior representative for the Department of World Service of the Lutheran World Federation in Hong Kong.

According to news reports, the typhoon is the worst to hit the city in nine years.

In South India . . .

United Church 10 Years Old

Special services in St. George's Cathedral in Madras, India, last month celebrated the 10th anniversary of one of the world's most unusual Christian Churches.

The services duplicated those held on Sept. 27, 1947, when the Church of South India was born. This thriving church was the first anywhere to result from the union of Episcopal and non-Episcopal churches.

Speakers included Bishop David Chellappa of Madras, who recalled that the Church of South India was formed by a union of the four Anglican dioceses, the South Indian Provincial Synod of The Methodist Church, and the South India United Church. The latter body was a union of Presbyterian and Congregational Churches.

"This is a famous date in the history of India, and it is also a famous date in Christian history," the bishop said. "This union was an event of national significance because a free, united nation presupposes a free, united Church."

Some of the novel characteristics of the Church, the bishop said, are that "it is truly Indian and not a subordinate branch of any overseas Church, and is also a free church, not only in the sense of freedom from overseas control, but in its freedom to experiment."

He said experiments have already been conducted in worship and "there has emerged, among other things, a liturgy which has been welcomed by all schools of Christian thought."

Other features of the Church are that "women are given considerable prominence" and laymen are "not regarded as merely 'lay' but on their shoulders is squarely laid the responsibility of daily witness in the world, as well as a share in the responsibility of leadership."

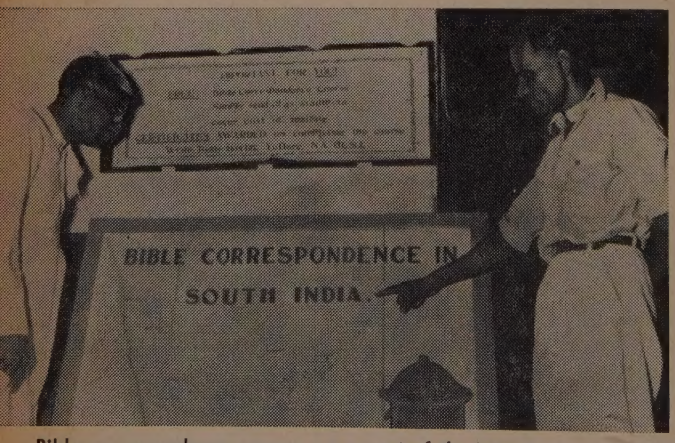
The bishop stressed that although the Church is free it is not yet independent in the sense of being self-sufficient. He said it is still necessary to depend on overseas help to run the Church's hospitals, orphanages, and other humanitarian institutions.

"It would be easy by a stroke of the pen," Bishop Chellappa said, "to abolish these humanitarian and philanthropic institutions and forbid the entry of those devoted men and women . . . who cross the seas to engage in these works of mercy for which we cannot yet, either in Church or in State, find adequate national personnel or resources.

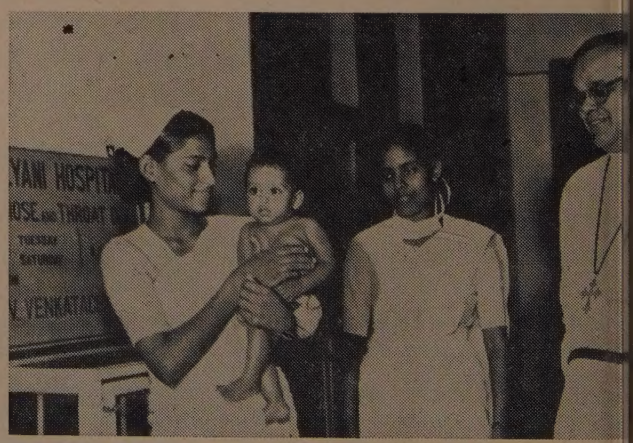
"But the loss would be ours. It is well to remember that the majority of the beneficiaries are non-Christians. All these institutions are more than 'proselytizing' agencies. They are the expression of the Christian spirit, the outflow of Christian compassion. We in India are free, but not independent in the sense of being self-sufficient, and it is the path of wisdom not to spurn help that is offered from an altruistic motive."

Mrs. Wales Yesupatham, wife of a Chu of South India pastor, teaches the Bi with aid of flannelgraphs. Most of the 1,0 clergy of the Church are Indians. M women of the Church serve in leader capacities.

A young evangelist of the Church of So India talks to a farmer during one of visits to rural areas.



Bible correspondence courses are a part of the intensive evangelistic program of the Church of South India. Some 75,000 Indians have studied the Bible at home through the courses distributed by national leaders of the Church.



Bishop David Chelappa of Madras visits patients at a Chu sponsored hospital. The Church of South India also maintains mentary and secondary schools, colleges, agricultural institu medical schools, orphanages, and schools for the blind and d

Joint Union Committee Acts On Parish Education Program

Three of the eight Lutheran synods which this year launched a long range program of parish education have called for changes in the co-operative project.

Unless changes are made and details of operation and financing are spelled out acceptably, it was indicated, the three bodies merging into "The American Lutheran Church" (TALC) in 1960 will not be able to go along with the program.

That was the position taken by the Joint Union Committee of the Evangelical, American, and United Evangelical, Lutheran Churches at a three-day meeting in Chicago October 2-4. The committee's attitude on the subject was summed up in a formal resolution addressed to the boards of parish education of the uniting Churches.

Because the boards shared in designing the long range program and have presented it to their respective synods as their plan for future development of parish education work, the Joint Union Committee was asked to examine TALC's relationship to the project.

In its resolution, the committee declared that it would not commit the new two-million-member Church, its Board of Parish Education or its publishing enterprise, to the long range program "as it now stands." The committee, it said, "finds it impossible to pass favorable judgment on a program of such deep significance without a clearer understanding of the plan and its implications."

Stating that it recognized "the need for the best possible material for the teaching agencies of TALC," the committee commended the boards of parish education of the uniting Churches for "giving early consideration to this need." It also acknowledged that "the educational agencies of the church may be well served through the inter-Lutheran production of such material."

At issue in the current project, in the committee's judgment, are the "present contractual arrangements" of the long range program. These arrangements, its resolution said, "do not permit The American Lutheran Church to remain free to determine its own course in developing and promoting teaching materials."

The Joint Union Committee's objection centered on the stipulation that the co-operating boards "agree not to produce or promote materials which . . . are in competition or conflict with those co-operatively produced."

"This means," observed a member of the committee, "that we must produce nothing else, promote nothing else, and sell nothing else."

EDUCATION BOARD ACTS

Action to withdraw from the Long Range Program was taken by the ELC's Board of Education at its meeting in Sioux Falls, S. Dak., October 8-10.

Stating that it would be "ill-advised" to continue further in the program since such continuation is not guaranteed after 1961, the board recommended that "the Board of Education of the ELC withdraw from the Long Range Program at the conclusion of Phase One." (Phase One, expected to be finished next month, included the study of the aims and objectives of parish education.)

The concluding resolution of the Board of Education asked that ways and means of continuing co-operation in parish education between all Lutheran synods be sought.

A report on the advantages and disadvantages of the long range program, presented to the committee by the parish education executives of the uniting Churches, admitted that it would deprive the new Church of "its own separate and distinctive program of parish education."

Clothing Appeal Set

Lutheran World Relief has designated the week of Nov. 24-Dec. 1 for its 1957 Thanksgiving Clothing Appeal.

The agency serves the National Lutheran Council and the Board of World Relief of the Lutheran Church—Missouri Synod.

Bernard A. Confer, executive secretary, sent a letter to more than 11,000 pastors and laymen of the NLC's eight member church bodies asking their cooperation in the collection. He said a "continuous flow of garments" is needed for poverty-stricken people abroad.

Clothing collected in this year's appeal will be sent to Korea, Formosa, Hong Kong, Jordan, Syria, Yugoslavia, Austria, and Germany.

Mr. Confer said large amounts of clothing will be sent to Formosa to aid the estimated two million Chinese refugees there; to West Germany to help the 250,000 refugees from Communist-ruled countries expected there by the end of the year; and to Austria where several thousand refugees from Hungary are living.

RNS Photo

DEEP FREEZE CHAPLAINS—Chaplain Paul W. Reigner consecrates six Seabees as lay leaders to assist him in his work as Protestant chaplain at the South Pole during the International Geophysical Year. Assistants will be located at various stations in the operation that the chaplain may not be able to visit regularly.

Who's Next?

New "Honor Roll" Churches

Within the first week of the October campaign, ten more ELC congregations voted to put the HERALD into every home in their parish.

These are the new "honor roll" congregations who are taking advantage of the new reduced rate of $1.75 per subscription:

Riverside, Dawson, Minn.—The Rev. K. G. Helgesen

Medill Avenue, Chicago, Ill.—The Rev. Omar Otterness

East Side, Sioux Falls, S. Dak.—The Rev. Selmer Heen

Split Rock, Brandon, S. Dak.—The Rev. M. S. Johnson

First, Homestead, Mont.—The Rev. E. R. Leivestad

Richland, Richland, Mont.—The Rev. J. D. Gilmore

Blanchard, Blanchard, N. Dak.—The Rev. C. F. Savereide

Norway and Zion, Garretson, S. Dak.—The Rev. E. W. Rossing

First, Fargo, N. Dak.—The Rev. J. N. Quello.

Many other congregations have written to the LUTHERAN HERALD subscription department for information on the "honor roll" plan. Information has been mailed to every pastor in the ELC. Churches may become honor roll congregations at any time, not only during the October campaign.

Study Law Enforcement

Some 140 future ministers of The Evangelical Lutheran Church are observing first-hand the processes encountered by those who run afoul of the law. They are participating in a five-week law enforcement seminar sponsored by the Greater Minneapolis Council of Churches.

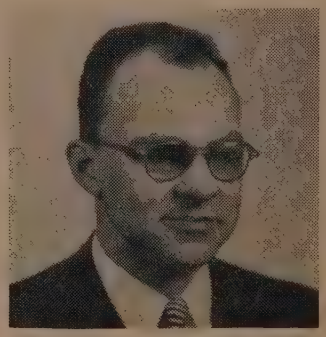
The seminarians—all juniors at Luther Theological Seminary, St. Paul—are visiting the Minneapolis courts, city jail, and the new Hennepin county juvenile detention center.

The Rev. Leo B. Vetvick, court chaplain for the council of churches, said the program was undertaken because ministers are increasingly being called on to take part in rehabilitation programs involving both adult behavior and juvenile delinquency.

Accepts Seminary Call

The Rev. Arndt L. Halvorson, pastor of University Lutheran Church of Hope in Minneapolis, has resigned from his congregation to accept a call to be Professor of Homiletics at Luther Theological Seminary.

Pastor Halvorson's decision, reported in Fortnightly Review in last week's LUTHERAN HERALD, came more than



Arndt Halvorson

a year after receiving the call from the Church. It was in June, 1956, that the convention of the ELC approved his nomination by the Board of Education.

Since that time Pastor Halvorson has been teaching part time at the Seminary, but will begin full time on January 1, the second "Quarter" of the Seminary year.

Meeting in Sioux Falls October 8-10, the Board of Education also approved the request by Pastor Halvorson that he be allowed a year's leave of absence for study during 1958-59.

Pastor Halvorson is a native of Dell Rapids, S. Dak. He was graduated from Augustana College in 1936, and Luther Theological Seminary in 1940. He has done graduate study at Columbia University and the University of Washington. Before coming to Minneapolis in 1951, he served pastorates in Casper, Wyo.; West Hempstead, L. I., N. Y.; and Forest City, Ia.

Churches

Oldham, S. Dak.—Dr. J. A. A gaard, president emeritus of the El and Dr. L. A. Pierson, president of South Dakota district, were the m speakers at the 75th anniversary c bration of Oldham Church, Oct. 9- Others who took part in the progr included two former pastors, the R J. B. Shefveland and the Rev. Clare Johnson; the Rev. Alton Halvorson the ELC's foreign mission office; Rev. Richard Gilseth, a son of the c gregation; and Mr. Olin Lokken Augustana College, Sioux Falls. T Rev. Morris Ulring is pastor of C ham Church. The congregation, wh now numbers 575 members, comple its new church and educational u two years ago.

Fort Dodge, Iowa—A new $17, Wicks pipe organ was dedicated at Olaf Church in September. Guest ganist was Ch. Ziemer of Minneapo music director of Richfield H

Living Benefits for Lutherans through Life Insurance

Lutheran Brotherhood

mail coupon below

LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.
Please send me information on how I can participate in LB's *Living Benefits*.
Name_____
Address_____
City_____ State_____

chool and organist and choir director Woodlake Church. The Rev. John I. Ness is St. Olaf's pastor.

Barneveld, Wis. — The Barneveld hurch dedicated its new parsonage in eptember. The structure was planned nd completely built by members of he parish. The Rev. Raymond L. Mehl pastor.

Veblen, S. Dak.—Veblen Church, he Rev. John Meling, pastor, celebrated s 50th anniversary in Sept. Speakers r the occasion were the following astors: P. M. Bratlie, O. M. Bratlie, . S. Running, Arnold J. Melom, and . H. G. Gjevre. Organized by the ev. J. J. Akre in 1907, Veblen Church as been served by five pastors in its 0 years.

Ettrick, Wis.—Hardies Creek hurch, the Rev. H. P. Walker, pastor, bserved its 95th anniversary on Sepember 15. Speakers included the Rev. aul Reque, son of a former pastor; the ev. N. E. Benson, a former pastor; nd the Rev. Winston Grant.

Evansville, Wis.—Ground was broen recently for a new $160,000 church or St. John's congregation. It is exected to be ready for occupancy next ummer. The Rev. Arvid Romstad has een pastor of the Cooksville-Evansille parish for the past 14 years.

Blair, Wis.—Ground-breaking ceremonies were held at Zion Church on eptember 22 for a parish hall addition o the chancel end of the church. The ew structure will include 13 classooms, as well as offices and Sunday chool assembly space. The Rev. Edmund Olson is pastor.

People

The Rev. Jess Thompson, formerly astor of Fairbanks Church, Fairbanks, Alaska, was commissioned into the avy chaplaincy on October 20 at Calary Church, Golden Valley, Minn. Commissioner was Chaplain Gynther toraasli.

Miss Faith Skepstad, daughter of he Rev. John Skepstad, a former misionary to China, was commissioned s a foreign missionary to Formosa on October 13 at Phinney Ridge Church, Seattle. She will be stationed at Morrison Academy, a school for missionaries' children.

The Rev. Frederic M. Norstad of the Luther Theological Seminary faculty, was guest lecturer October 8-10 at a Los Angeles workshop for pastors sponsored by the California Lutheran Hospital and the Southern California Lutheran Welfare Association. Other speakers included pastors, doctors, nurses, and a psychologist.

Leonard E. Klippen, a 1956 graduate of Luther Seminary, was ordained September 22 and installed as pastor of Lake View Church, Chicago. Since his Seminary graduation he has been studying at the Divinity School of the University of Chicago and serving as youth pastor of Moreland Church, Chicago.

The Rev. A. B. Holland was recently installed as the new pastor of Our Savior's Church, Oconomowoc, Wis. On the same day a new parish worker, Miss Doris Lund of Eau Claire, Wis., was also installed.

The Rev. Ralph Tellefsen, formerly of Staples, Minn., was installed recently as pastor of Trinity Church, Crookston, Minn., **The Rev. James Sumption,** formerly youth pastor at Trinity has begun his new pastorate at New Ulm, Minn.

Miss Darlene Sisson of Plains, Mont., was installed as parish worker of Our Saviour's Church, Anaconda, Mont., on Youth Sunday in September. The Rev. S. M. Kringe is pastor.

The Rev. Harold Hansen, Milaca, Minn. has resigned from his parish here due to ill health. His resignation is to be effective on Nov. 1. Pastor and Mrs. Hansen will continue to live in Milaca.

Obituaries

Gordon E. Christianson, Chetek, Wis., died suddenly Friday, Sept. 13. A member of the Chetek Lutheran Church, he was active in both local congregational affairs and in the work of The Evangelical Lutheran Church. He was a member of the Board of the

Enjoy Retirement Now

at beautiful CARLSBAD-BY-THE-SEA, Carlsbad, Calif.

Gracious Living at Reasonable Rates

FULL LIFE CARE FULL MEDICAL CARE

Large Beautiful Lobby and Recreation Rooms • Entrancing Gardens • Private Beach • All Rooms and Suites Have Tiled Baths • Excellent Transportation

Under Sponsorship of Lutheran Services, Inc.
Inquire - Executive Director

CARLSBAD-BY-THE-SEA, Carlsbad, Calif. Saratoga 2-2121
NOW BEGINNING FULL OPERATIONS

Homme Children's Home, Wittenberg, Wis.; president of the Rice Lake Circuit Luther League; chairman of the board of the Lakeside Hospital, Rice Lake. He was forty years old at the time of his death. He is survived by his wife and children.

Johannes Brekke, 99-year-old pioneer of Minnehaha County, S. Dak., died Sept. 24. Funeral services and burial were in the cemetery of the West Nidaros cemetery. Mr Brekke had been a member ot this parish for more than seventy years. He is survived by one son, Martin.

The Rev. Ivar John Saugen, pastor of Nidaros Church, Vancouver, B. C., died Sept. 2. Funeral services were held in Vancouver September 5, District President Mars A. Dale preaching the sermon. Pastor Saugen was born in Norway February 4, 1901. Coming to Canada in 1920, he attended Camrose Lutheran College. Then he attended Augsburg College, Minneapolis and entered Luther Theological Seminary, St. Paul, graduating in 1932. Following his ordination the same year, he served the Viking parish in Alberta until 1937, and Trinity Church, Calgary, until 1941. In 1941 he accepted the call of his Church to become a chaplain in the Canadian army and served in this position until 1946, two years being spent overseas. He returned to the Viking parish and continued to serve there until 1951. From that time until the time of his death he was the pastor of Nidaros Church, Vancouver. He was active in circuit and district affairs and, at the time of his death, was serving his second term as vice president of The Evangelical Lutheran Church in Canada. In 1941 he married Olga Holland. To them were born six children, who, together with his wife, survive him.

Funeral services for the late **Peder O. Vinge** were held at Trinity Lutheran Church, Torquay, Sask., on Sept. 26, 1957. Pastor Vernon Haas officiated, assisted by Pastor J. B. Stolee of Outlook. Mr. Vinge served as treasurer of Trinity Church for many years. He is survived by his wife, three sons, and four daughters. One daughter, Doreen, is the wife of Missionary Paul Nostbakken of the French Camerouns, West Africa.

Announcements

Church pews to be given away—20 of different sizes. Contact Calvary Lutheran Church, Golden Valley, Minn. LI 5-5659.

Wanted by a recently organized congregation, 20 or 25 used choir gowns. Write H. O. Urness, Hope Lutheran Church, 1960 Thornton St., Riverside, Calif.

Applications for interns for the year 1958-59 should be in the President's Office at the Seminary by February 1, 1958. Blanks are available at the Seminary. This procedure applies to all parishes, those who had interns for the current year as well as those desiring to apply for an intern for the first time.

Circuit Conventions

St. Paul WMF Convention and Workshop, Oct. 28, St. Timothy Church, North Victoria and West Nevada. Speakers: Harold J. Belgum, Mrs. Victor Swain, Miss Eleanor Johnson, Mrs. Morgan Olson.

Eagle Grove WMF, Nov. 6, Kanawha, Iowa.

Texas WMF, Nov. 1, Trinity Lutheran Church, Clifton, Texas.

Texas Circuit Meeting, Nov. 1-2, Trinity Church, Clifton, Texas. Speakers: Dr. V. T. Jordahl and Dr. Raymond Olson.

Fergus Falls, Joint Circuit and Sunday School Institute, Nov. 3, Vining, Minn. Sessions at 2:30 and 8:00 p.m.

Changes of Address for ELC Pastors

O. L. Bolstad, 4125 S. E. Rural St., P land 2, Oregon, 10-15-57

Hiram Ellingson, 1329 Keston St., St. P 8, Minn., 10-7-57

Arthur Gronberg, 1142 W. South, Mus gon 8, Mich., 10-1-57

Robert W. Jenson, Gutleuthofweg 42, H delberg, Schlierbach, Germany, 10-1-57

David E. Lee, Office of Chaplain, 1st E Battalion, Ft. Riley, Kansas, 10-7-57

Edwin H. Maas, 617th F. A. Bn., F Sill, Okla., 9-10-57

Evangelists' Schedules—Novembe

ALLEN LEE:
10-14 ..... Independence, V
Robert Arneson, Pa
24-27 ..... Frost, Mi
Myrwood Bagne, Pa

T. W. TYSDAL:
3-7 ..... Irene, S. D
I. J. Lovseth, Pa
17-21 ..... Sarles, N. D
H. G. Olson, Pa
24-28 ..... Boyceville, W
Marvin E. Arne

CARL OPSAHL:
2-3 ..... Camrose Circuit Luther Lea Convention
Provost, Alta., Can
4-10 ..... Wetaskawin, Alta., Can
Lloyd Dahl, Pa
11-24 ..... Calgary, Alta., Can
R. O. Olson, Pa

H. O. EGERTSON:
1-3 .... Family Conference, Hope Luth. M
R. E. Carlson, Pa
5-10 ..... Christ Lutheran, Minot N. D
Arnold Lund, Pa
12-17 ..... Gary, M
H. S. Larson, Pa

Teen-agers on your Christmas list?

AS THE GIFT that's exactly right for Lutheran young people, give ONE magazine to the teenagers on your list this Christmas. ONE is the growing, highly readable monthly published by the Luther Leagues of five Lutheran Churches. (Youth work and other adults enjoy it too.) Just fill out and mail the coupon below. G subscriptions entered now will begin with the December issue (mailed l in November). Gift cards announcing your thoughtfulness will be sent w the first issue.

Send **one** *as my Christmas gift to:*

NAME .....

ADDRESS .....

.....

☐ 3 years—$6.00 ☐ 2 years—$4.50 ☐ 1 year—$2.50

MY NAME ..... ☐ Send Gift Carc

one 422 SOUTH FIFTH STREET • MINNEAPOLIS 15, MINN

9-24 .....Jevnaker Luth. Borup, Minn.
Archie Lovaas, Pastor
6-Dec. 1 .....Grace Luth. Hanlontown, Iowa
Les Petersen, Pastor
. C. Hanson:
6 .....St. Olaf Lutheran, Austin, Minn.
Arthur Swenson, Pastor

P-T-R Missions

0-14 .....Mt. Horeb-Madison Circuits
Evangelism Staff Participating: Conrad M. Thompson, G. S. Helgesen, Oscar E. Engebretson, and Oscar C. Hanson.
7-21 .....Souris River-Peace Garden Circuits
Evangelism Staff Participating: Conrad M. Thompson, Oscar E. Engebretson, and Oscar C. Hanson.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

80-acre farm in Pope Co., Minn. All tillable; good 6 room house, garage, new concrete silo; large barn. Price: $6500. 535-1A

WANTED TO BUY

Established general insurance agency or would consider buying an interest in an agency. 7 yrs. experience. 535-2C

FOR RENT

5 room furnished house in S. Minneapolis. Available Nov. 1 for couple for 6 months. 535-3B

Fine brick bldg suitable for restaurant, general store or variety store in city of 1000 pop. in heart of Red River Valley, N. Dak. 535-4C

WANTED TO RENT

A 2 bedroom home or duplex at approx. $75 per month, unfurnished. Prefer S. Minneapolis. 535-5B

POSITIONS WANTED

Interested in office secretarial position. 1 yr Business College and 1 yr experience. 535-6D

Life time experienced man, 34 yrs of age, married, desires all year around work on farm in Mont. with separate house. Can furnish references. 535-7E

Young man, 22 married, would like work as an apprentice to an electrician. Some exp. Wife capable of doing stenography. 535-8E

HELP WANTED

Reliable man, age 45 to 65, on dairy farm in Cent. Wis. Must be good stock man and able to handle milkers. Year around employment. 535-9G

Strikingly and Unmistakably Contemporary—an Invaluable Message from One of the Great Voices of the Past

LUTHER'S WORKS

LUTHER ON ST. JOHN'S GOSPEL

Edited by Jaroslav Pelikan, translated by Martin H. Bartram. Here one can understand the power his hearers found in Luther's preaching, because here one can see the power Luther found in the Scriptures. Vol. 22. **$6.00**

CAREER OF THE REFORMER

Edited by Harold J. Grimm. Milestones on young Luther's road to reformation—Luther gives the facts on which his actions in his formative years were based. Vol. 31. **$5.00**

Also available:

SELECTED PSALMS I Vol. 12.	$5.00
SELECTED PSALMS II Vol. 13.	$5.00
SERMON ON THE MOUNT AND THE MAGNIFICAT Vol. 21.	$4.50

Write for 10% savings plan

Order from

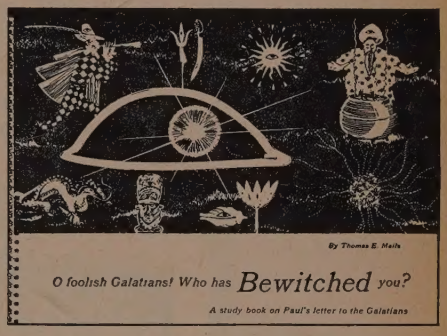
AUGSBURG PUBLISHING HOUSE

Minneapolis 15, Minnesota

O foolish Galatians! Who has BEWITCHED you?

A study book on Paul's letter to the Galatians

by Thomas E. Mails



$1.50

Everything you need for a **meaningful** study of Galatians, in one spiral-bound volume!

- √ Complete RSV text of Galatians, printed on one 9"x12" page
- √ Historical background
- √ Outline of the book
- √ Fourteen individual lessons including . . .
  - expanded translation from the Greek text
  - clever, artistic drawings illustrating key ideas
  - brief, easy-to-understand explanations of important concepts
  - study questions
  - space for note-taking
  - each lesson complete on two facing pages
- √ Meaningful summaries
- √ Maps, charts, and diagrams

HERE IS A STUDY BOOK THAT WILL MAKE GALATIANS COME ALIVE!

Augsburg Publishing House, Minneapolis 15, Minnesota

A JUL 58
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

Inexpensive

Picture–Story Books for Children

LITTLE LOST LAMB
GLADYS M. TALBOT

A story of the little lost lamb and the Shepherd that searched until he was found. **35c**
Code 31-9112

MITKU
CONSTANCE AND ANDREW BURGESS

Little Mitku lives in faraway Alaska, where wintertime travel is by dogsled. This is the story of Mitku, his dog, and the Bible teacher.
30c; $3.30 a dozen
Code 22-330

GOD AND I
GLADYS SANDBERG

Devotions for the grade school child to read himself during his Prayer Hour. One each for thirty-one days. **75c**
Code 31-2338

FOREST BABIES
JEAN J. PARRISH

The animals in the forest when they are "youngsters" have a special appeal for little children. Delightful stories with illustrations in color. 9½x12¾
$1.00
Code 31-8828

SURPRISE FOR ROBIN
J. P. BROWN

Robin, a little American girl, lives with her parents in Japan. This story tells all about Robin and her Japanese schoolmates, and the SURPRISE! **75c**
Code 31-9517

CHILDREN OF BIBLE DAYS
F. HEARN

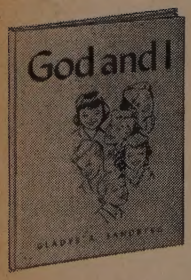
Interesting stories about seven Bible children—Joseph, Samuel, David, Mephibosheth, Joash, Timothy, Rhoda. Excellent pre-Bible reading for the very youngest (ages 3-5). **65c**
Code 31-8654

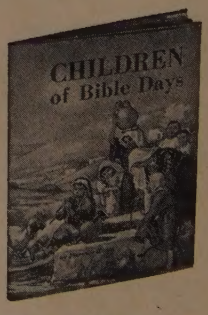
PRISSY MISSES
GRACE BISHOP

All about eight little girls, each a bit naughty until they discover how nice it is to be nice! Colored illustrations. Ages 4-7. **$1.50**
Code 31-9355

WILD ANIMALS
A. RATZESBERGER

Just like a visit to the zoo, only here the child learns about the natural environment of the animals. Illustrations in color. Ages 5-8. 9½x12¾. **$1.00**
Code 31-9644





Please send me:

_____ LITTLE LOST LAMB—35c
_____ MITKU—30c
_____ GOD AND I—75c
_____ FOREST BABIES—$1.00
_____ SURPRISE FOR ROBIN—75c
_____ CHILDREN OF BIBLE DAYS—65c
_____ PRISSY MISSES—$1.50
_____ WILD ANIMALS—$1.00

AUGSBURG PUBLISHING HOUSE Minneapolis 15, Minn.

I enclose $_____ Charge my account ☐
(Add 5c on the dollar for postage)

Name_____

Address_____